

CERTAINE AD-  
VERTISEMENTS AND  
Articles, giuen by the VVorship-  
full Master Robert Johnson Arch-  
deacon of Leicester.

In the Visitation holden for the said  
Archdeaconrie, at the feast of the Annunciation  
of our blessed *Ladie the Virgine M A R I E* in  
the yeare of our Lord God 1613. and of the  
Reigne of our most gracious Lord King  
J A M E S, by the grace of God of Eng-  
land, France and Ireland, Defender  
of the Faith, &c. the eleuenth,  
and of Scotland the for-  
tie fiftie.



L O N D O N  
Printed for Ambrose Garbrand. 1613.

## The vse of the Ecclesiasticall Visitations.

Ordinarie Visitations Ecclesiasticall by what authoritie soever executed, were originally instituted and ordained for the honour of God, the good of his Church, and the preseruation of the people of God in vnitie of true Religion, and in holinesse of life and conuersation, and that the Churches Parochiall & other founded and erected for diuine worship, might by Ecclesiasticall Magistrates and Church-gouernours in their distinct callings be furnished with reuerent and discreet Ministers, godly and learned Preachers, faithfully to teach and instruct the people in the truth of Gods word, sincerely to administer the Sacraments, and to doe and performe all other offices of the holy Church, by name Matrimonie, visiting the sicke, buriall of the Dead, thanksgiving of Women after childbirthe, and such like, according to the positiuue Lawes and Ordinances of Christian Kings and Princes, Gods Vicegerents on the earth, without any Antichristian corruption, Schismatycall innouation of addirion of their owne. And further that in due execution, or such Visitations, the enemies of Gods truth, the Papall, Schismatycall, Anabaptisticall, prophane or other, might be reformed or expulsed Gods Church : All idle and dissolute Ministers (being insufficient and a scandall to their calling) remoued and displaced, and men of better sort, sobrietie and worthiness, placed in their stead : and that the people who are many times carelesse and negligent to be instructed, & oft seduced to follow innouation and strange worship, might be reduced from their errours and superstition, eyther by godly exhortation and perswasion, or otherwise by the censures of the Church. This diuine and verie necessarie inquisition by the prouidence of God and in wisedome of former times grauely ordained being duly executed by the Magistrate, Minister, Churchwardens, & such other as are trusted in this busynesse, would doubtlesse God assisting easily purge the Church of many inconueniences, and bring the people to better obediencie, and more due acknowledgement of the benefits bestowed vpon them, in placing ouer them so renowned, sacred and religious a Prince, and in giuing vnto them by his sole wisedome and authoritie vnder God, libertie to serue God, and to liue at home in pcease.





## An Aduertisement.



Thanksgiving for benefits and graces received, and daily invocation of Gods holy name for the continuance of his blessings towards vs, and for the protection and defense of this Church, Prince, and Peopple, from the rage, oppression, and violence of Satan and his members, as it is particularly commanded in many places in holy writ, so it is warranted unto vs by all examples of the Prophets and Patriarches in all ages, & therefore since we haue as good cause as euer nation had to prostrate our selues before the Maiestie of the Almighty for the infinite blessings brought vpon vs, in placing ouer vs so religious, sacred and godly a Prince, as no Chronicle can euer mention, neither any Kingdome or people euer had: let vs therefore seriously, yea let vs sincerely euен from the bottome of our hearts acknowledge with all thanksgiving the good received, which we ought euен of our owne accord to do: yet much more when we are commanded by publike authoritie. And therefore so as much as we are by certaine statutes, proclamations, letters, and ordinances required, enioyned and commanded, to celebrate the day of his Maiesties Coronation, and of his wundersfull deliurance from that bloody conspiracy of that family of the Gowries, as also from that most horrible, trecherous and unspeakable action of that Antichristian, hellish & most damnable plot and practise lately intended, not against the person of his Maiestie onely, but to the quite extirpation & subuersion of his rovall issue, Religion, and the whole state of this Kingdome: it behoueth euery Minister & all Church-officers, be they Churchwardens or other, as they tender their dutie to God, their allegiance to their Prince, & their obedience to the lawes establisched, to prouide that in their severall Parishes and Cures, all solemnite be had of the day of his Maiesties Coronation, and all publike prayer be vsed according to the prescript forme set forth by authoritie as well the fift of August, as vpon the fift of November, and that a particular note be giuen by the Minister

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and Churchwardēs of al such as shall refuse to come to Church those daies: and for their better admonition it is required that the Minister doe make knowne vnto the people vpon the precedent Sunday the severall daies as they shall happen to fall.

Church recusants enemies to Gods truth, to be presented.

1 Church Recusants, as it is a name heretofore seldom or never heard of, so are they in the condition and practise of their life, knowne enemies of Gods truth, such as hate to heare the word, or partake the Sacraments, and live in open contradiction and opposition against the lawes of God, and against the lawes of their Christian Prince and Common-welth. These persons being iustly reputed very dangerous subjects and offensive members in the Church, are by the Minister & Churchwardens with all care and diligence to be enquired after, and presented by their knowne names & surnames, with addition of their titles, and with declaration of what power and sufficiencie they are, and what office they beare in the Church and Common-wealth, which presentment so made is to be subscribed and delivered vnder the hand of the Minister, Churchwardens and Two men.

Admonish-  
ment to be gi-  
uen such as re-  
fuse the Sacra-  
ment, and af-  
ter vpon refu-  
sal to be pre-  
sented.

2 Where sundrie persons who haue bēne heretofore Recusants, doe now of their owne accord frequent the Church, though not so usually as others, & yet refuse to heare the word preached, or to receive the Sacrament of the Lords Supper the better thereby to confirme them, and to giue testimonie vnto others by those their outward actions of that their inward zeal, devotion and conformity it behoueth the Minister and Churchwardens in like sort, first by godly admonition to perswade the said persons if so they can, to receive, or otherwise to present all such as shal obstinately refuse, being of the age of sixtene years and aboue, least their sufferance and permission of them become an offence vnto the godly, and giue others cause by their example to backslide.

Wiues, Chil-  
dren, and Fa-  
milies of re-  
formed Recu-  
sants not com-  
municating  
ought to be  
presented.

3 Though sundrie Recusants haue of late conformed themselves, and doe now come to the Church to heare divine praier, and to receite the Sacraments, as by the lawes of God, and of this Realme they are commanded: yet the wiues, children, and family of many of those reformed Recusants doe notwithstanding still continue obstinate, and will not be drawne eyther by the example of the husband, parent, or master, nor by any other godly perswasion or conference to doe and performe what to them

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them & euery of them in a Christian dutie to God & the Prince belongeth. For reformation wherof the Minister, Churchwardens, and Sworn-men are to take a true note and particular of euery such person in those families as shall refuse to come to Church, or to receiue the Sacraments, being of lawfull age and hauing no iust impediment, shall accordingly present them.

4 The infection of Recusancy being the very fruit and badge of Antichristian irreligion, hath beeene a surfeitt so long and dangerous in this Kingdome, as by the daily increase of such as affect those drags of Popery, the disease and contagion seemeth in it selfe incurable, and the rather for that the severall houses of Recusants here infected for the better strengthening of that cause as is supposed, doe vsually couple and toyne themselues in Matrimonie together, and so are growne by that union and coniunction to a great strength and kindred; now for as much as these marriages are most times in private houses celebrated without any publike licence or banes asking: and the Children likewise begotten betwixt such persons are seldom or not at all in publike baptizid: It is thought fit and very conuenient, that the Minister and Churchwardens of every Parish doe very carefully informe themselues of all such marriages so supposed to be had and of all such Children so baptizid, that the severall persons herein Culpable may be presented, and compelled to prooue by lawfull testimony their severall marriages, that their Children are baptizid according to the Ordinances of the Church now established, or otherwise to endure such punishment and penalty as by the lawes Ecclesiasticall of this Realme in such case is religiously prouided: the law it self requiring a due and perfect register continually to bee kept by the Minister and Churchwardens, of all marriages and Christenings had within the Parish, and to be yearly sent into the Bishops Register there to be recorded.

5 Now for the auoyding of the future euill which may happen in such case, it is required that the Churchwardens and Sworn-men of euery Parish doe inquire and informe themselves what Ministers other then the Parochiall Minister doth vsually celebrate divine service, administer the Sacraments and performe other Church Offices, in those private Families, and whether the said person so executing such offices bee a Minister licensed, and haue subscribed to the Articles of Religion,

Marriages of  
Recusants and  
their children  
not publickly  
solemnized, to  
be presented.

Strange Minis-  
ters and  
Scholemasters  
frequenting  
the houses of  
Recusants to  
be presented.

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and if not to present him; & further what scholemastes the said families being noted for Recusancy haue to teach their Childeř, and what license the said scholemastes haue so to doe, for that many transformed Jesuites, and Seminaries, vnder the name and colour of scholemastes, doe usually frequent such places, and in the Cloake and couert thereof doe exercise al their superstitious seruice and Idolatrous practises.

All excommunicate Recusants vpon Oath for conformatie to be absolved.

6 For as much as some pretēd & haue informed (as it seemeth) the Kings most excellent Maiestie and the Honorable Lords & other of his Highnes priuy Councel, that standyng Recusants being excommunicate persons would willingly come to the Church & receive the Sacramēt in case they might obtaine their absolution from the sentēce of excommunication inflicted, it is thought fit & hereby required that the Ministers of every Parish, Chapel, or Hamlet, within this Dioces doe forthwith, or so soone as with conuenienty they may, giue publike notice in the Church or otherwise to the persons theselues or at their mansion houses, that if they will come to the Ordinary who did excommunicate them, or being not able to come will procure commission to bee granted for their better ease to their particular Minister, and take oath for their after-conformatie, they shall bee absolved without fee: so as they haue committed no other offence which doth deserue some publike reformation or satisfaction to the congregation.

One vniforme order of Common prayer, &c. wherein default is to be presented.

7 Lastly for as much as Schisme and devision in Religion and in the Ceremonies of the Church hath & doth much disturbance the peaceable gouernment of the same, and doth likewise giue great occasion to the professed enemies of Gods truthe thereby to withdraw the people and such as are weake from the Religion, doctrine & discipline of the Church now establisched, for that we are not (as they pretend vnto them) at unitie within our selues, it is very necessary and behouefull, that sithence it hath pleased the Kings most excellent Maiestie by his late Canons exemplified vnder the broad seale of England, to decree and set downe that one vniforme order in the execution of diuine seruice and in the administration of the Sacraments, of apparel, as of Church ornaments and Ceremonies, should be vsed by the Cleargie of this Kingdome, as well in the publike execution of those their particular offices as in other their outward conuersation and behaviour, that the same be accordingly vied and prouided, or else

## Articles to be enquired of &c.

else that the Church wardens doe present whether the fault bee  
in the Minister who will not weare the same, or in the Parishio-  
ners who will not provide those ornaments necessary and com-  
maunded.

## Articles to be enquired of within the Archdeaconrie of Leicester.

**I**n primis; whether the Church of your Parish, bee now va- Double bene-  
cant and destitute of an Incumbent, how long it hath so re- fices.  
mayned, whether any sequestration be granted of þ fruits,

to whom, and by whom? If it haue an Incumbent, what his name is, of what bringing vp and degree in Schooles: what the valure of the living is in the Kings Bookes: who is the Patron by right or aduouerse: whether hee hath any more benefices or Ecclesiasticall promotions: how many, and where: If hee lie not on his Benefice, to whom hee letteth his tithes, for what yearly conmoditie the ordinary charges deducted: Whether the Curate be orderly and lawfully admitted vpon due triall & examination of his sufficiency and honesty vnder the seale of of- fice.

2. Whether Common Prayer be distinctly and audibly read within the Parish Church, the Sacrauent s reverently and orderly administered, & whether for better performance of them, you haue a booke of Common prayer, two Psalters, the English Bible, the Homilies, the Paraphrases of Erasmus in English, the Table of the ten Commandements, a comely Table standing vpon a frame for the holy Communion decently couered, and a convenient Communion cup, with a cover agreeable, and a seemely and decent Pulpit.

3. Whether your Parson, Vicar, or Curate, be a painefull zealous, and diligent Preacher: at the least whether he doth procure quarterly or Monthly Sermons, according as by du- tie he is bound, especially vpon such daies as the holy Commu- nion shall be ministred, for the better instruction and prepara- tion towards that occasion: and whether he doth duly and or- derly Catechize every Sunday with exposition of the same, for the better instruction of the youth of the Parish, and Christian info-

## Articles to be enquired of &c.

information of other the hearers, and whether such as are to be Catechized, attend orderly at the time to be instructed; or who they be that make default, or shew themselues obstinate therein. And whether your Minister doe carefully repaire to visite the sick of your Parish, for their spirituall comfort , and willingly attend his charge in those extremities. And further whether hee doth conferre with his Parishioners , especially such as he knoweth not thoroughly grounded in the way and knowledge of their salvation, for their better instruction, before they repaire to the holy Communion. And if any refuse this necessarie conference offered by the Minister, not onely to stay them from receiving, but also present what be their names , with their causes pretended?

4 Whether your Minister doth admit any to the Communion or to bee married , or to answe for Infants in Baptisme, being not sufficiently Catechized and able to yeld an account of their Christian faith , that whom conscience will not allure almost once to thinke seriously of the meanes of their salvation, yet other extraordinarie occasions may drue for shame to some knowledge of Christianitie:

Infants to contracts.

Jesuites.

5 Whether your Minister or any other of your Parish bee knowne or suspected as fauourers of the Romish Church, superioritie, or Religion. And whether any runnagate Jesuites or counterfeit Massing Priests, going out according to the order of their professions, are knowne or suspected to frequent or haue to any person or persons within your Parish, or sometime for a shifte to lie or lurke with them: and whether they or any Schoolemaster, or any other pretending the name of a servant, are suspected to allure and perswade any within your Parish from the true sinceritie of the Gospell, now by publike authoritie establisched, to the vsing of Mattins, Beads, and such other vaine Popish triflery: or of any unlawfull Popish books : And whether any be reputed or suspected to bee reaccounted to the Church of Rome within your Parish, and what be their names? And whether you know or haue heard of any sometime in orders, that now doe liue as lay men?

6 Whether any of your Parish doe altogether absent themselves from Divine Seruice , or doe seldom or negligently come to the Church, or doe not continue there without disturbance of the Minister and congregation , not departing thence but

## Articles to be enquired of

but vpon some iust and lawfull cause: And whether any of your Parishioners do not receive the Communion, at the least thrice in the yeare according to his Maiesties Lawes established, and whether any hauing diuers houses or emoue do shifte from place to place, in colour to deserue the performances of their Christian duties in those behalves, what they be, and the names of euery of the family that doth the like. And whether the particular twelue pence be levied according to the statute?

7 Whether any within your Parish haue any of their kindred or kinnesfolke beyond the Seas, what be their names, and how long they haue continued out of the Realme, and what by heresay, or in conscience you iudge their affection to be in Religion: or whether any are knowne or suspected to relieue any such.

8 Whether your Minister keepe any suspected woman in his house, or be giuen to drunkenesse, idlenesse, or be a hunder of Tauernes, Ale-houses, or other suspected places, or be Hunters, Hawkers, Dicers, Carders, Tablers, Sweareris, or any waies give any euill example of life or vnseemely apparel, to the offence of others, and discredit of their calling. And whether they be reported or suspected to haue come by their benefice, or other Ecclesiasticall promotions, Simonically, directly or indirectly.

9 Whether there belong any glebe Lands to your Parsonage, or Vicarage, and how many severall parcels there bee, and how much they containe by estimation, whether any be alienated, exchanged or incroched vpon, to the decay of the living: And whether your Chancell, and Parsonage houses, be in good and sufficient reparations, and whether your Church be in euery part so maintained as were convenient. And whether your Church yards be throughly fenced about, and cleanly kept, and who is the cause of any of these defaults. And whether any Patrons haue decayed the Parsonage houses, and kept a stipendarie Priest in place, where an Incumbent should be possessed?

10 Whether your Minister keepe well your Registers of all Weddings, Burials, and Christnings within your Parish according to his Maiesties lawes established, and doe present a copie of them once euery yeare by Indenture to the Chancellor or his Deputie, to remaine of record in the principall Office.

## Articles to be enquired of

11 Whether any within your Parish administer the goods of those that be dead, without lawfull authoritie: or any are suspected to haue suppressed or altered the last wil of the dead, or any Executors that haue not fulfilled the testator's wil, especially in perorming of the Legacies giuen to other god vses or maintenance of the poore.

12 Whether you haue a Scholemaster within your Parish, and whether your Scholemaster teaching publikely or private-ly, be of god and sincere Religion and conuersation, and whether they be examined and allowed by the Ordinary or his Officer, according to the late Canons in that behalfe. And whether any living giuen towards the erection or maintenance of any Schoole, bee with holden backe, or otherwise any wayes employed.

13 Whether any haue pulled downe or discouered any Church, Chauncell, or Chappell, Porch, Vestry, Steeple, Bells, or any part of them, or felled Wood or Timber in the Church-yard. And whether your Hospitals, or Spittels, be well and godly vsed and maintained according to the foundation and ancient Ordinances of the same:

14 Whether any entertainment be giuen, or gaming vsed in any Innes or Alehouses, or other Victuallers in time of Divine Service or Sermons. Or whether any Butchers, Victuallers, Pedlers, or other Artificers in time of common Prayer or Sermon, open their shops or wares: and whether your Minister customably remembreth your Church-Wardenes and Swornemen, to attend their charge in such behalfe:

15 Whether your Church goods, Stocks, or Rents, be let to the best commoditie, and for such vses as they were first meant, or new are to be employed, and conuerted, & no other waies. Or whether the same be increased or decayed, by what meanes, who being Church-Wardenes, whether any are behinde with making their accounts, or be thought not to haue made the true perfect and sufficient account, what Lands or Stocks shoulde be, or yet remaine?

16 Whether any within your Parish, be suspected to vsse sorcerie, witchcraft, charmes, unlawfull prayers, or innovati-  
ons in Latine or English: namely, Midwives in the time of womens trauaile with child, and who resort to such for helpe  
or Counsell:

Whe-

## Articles to be enquired of &c.

17 Whether the Minister or Church-Wardens haue suffered any Lords of mis-rule, or Summer Lords, or Ladies or any disguised persons, as Morris-dancers, to come vntreuerently piping, dancing or playing in the Church or Church-yard, with unseemely scoffes, jests, or ribauldrie, in time of Divine service or Sermons, and what they bee that commit such disorders, and the company that maintained them?

18 Whether any of your Parish haue beene married within the degress of affinitie, and consanguinitie, forbidden by the Lawes of God: and whether for the better knowledge and direction of those degrees, you haue the table of degrees publike affixed in your Parish-Church: and whether any diuorced or separated for marrying within those degrees be notwithstanding conuersant, and kepe companie together: whether any man bee suspected to haue two wifes, or any woman two husbands, or any married without banes thrice solemnly asked, or out of the Parish, where one of them at least doe inhabit: and whether any married, live a part, and not continue together, according to the Lawes of God, and this Realme.

19 Whether any of your Parish be knowne, defamed or vehemently suspected of any notorious sinne, fault or crime, as of vsury, swearing adultery, fornication, incest, baudery, drunkennes, ribauldry, slander, contention, sowing of discord betwene neighbours, prouide receiuing women unlawfully begotten with child, or suffering them to depart before publike satisfaction made to the congregation. Or whether there bee any fighters, quarrellers, brablers, or chiders in Church or Churchyard, any scoffers, rimeres, or derides of Ministers, or any that lay violent hande on them or any of them, or otherwise abuse them.

20 All and every the particulars of the premisses you are diligently to enquire of, and as well the Ministers severally as the Church-Wardens and Souldiers to justly to present the defaults of every of them in writing subscribed by their names: and generally whatsoever heaches and offences else they shall know or heare committed, against any of the Kings Maiesties Inuincions, or any Ecclesiasticall Lawes of this Realme.



## The Oath of the Church-wardens.



OV shall faithfully administer all such Church-goods as are or shal come to your hands to the vse of your Church, and ther-of make a true and faithfull account at the end of your Office, delivering all that remaineth therupon to your next successors,

Also you shall diligently enquire of, and faithfully present all such persons, as you shall either vpon your owne knowledge, or by publike fame vnderstand to be guiltie of any offence or fault mentioned in any of these Articles aforesaid, or any other fault which is to be punished by the lawes Ecclesiasticall of this Realme, wherein you shall not present any person for malice, hatred or euill will, nor spare any for fauour, feare, or any corrupt affection, but you shall faithfully discharge your consciences, as men hauing the feare of God before your eyes, and seeking the reformation of his Church, So God helpe you in Christ our Sauiour.



